



THE LIBERATOR.

VOL. II.

WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS.

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BOSTON, MASSACHUSETTS.]

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

It is neither on facts nor on arguments that slavery seems to depend for protection. It neither doubles, nor stands at bay. It has neither the ingenuity of the hare, nor the intrepidity of the lion. It defends itself, like a hunted polecat, by the loathsomeness with which it taints the atmosphere around it; and hopes to escape by disgusting those whom it can neither weary nor subdue.—EDINBURGH REVIEW.

LETTERS ON SLAVERY.

ADDRESSED TO

MR. THOMAS RANKIN,

Merchant at Middlebrook, Augusta Co. Va.

BY JOHN RANKIN,

Pastor of the Presbyterian Churches of Ripley and Strait-Creek, Brown Co. Ohio.

LETTER I.

My Dear Brother,—I received yours of the 2d December with mingled sensations of pleasure and pain; it gave me pleasure to hear of your health, and pain to hear of your purchasing slaves. I consider involuntary slavery, a never failing fountain of the grossest immorality, and one of the deepest sources of human misery; it hangs like the mantle of night over our republic, and shades its rising glories. I sincerely pity the man who tinges his hand in the unhallowed thing that is fraught with the tears, and sweat, and groans, and blood of hapless millions of innocent, suffering people.

A mistaken brother, who has manifested to me a kind and generous heart, claims my strongest sympathies. When I see him involved in what is both sinful and dangerous, shall I not strive to liberate him? Does he wander from the paths of rectitude, and shall not fraternal affection pursue him, and call him from the verge of ruin, and the unperceived precipice of woe, to the fair and pleasant walks of piety and peace? Shall I suffer sin upon my brother? No, his kindness to me forbids it, fraternal love forbids it, and what is still more to be regarded, the law of God forbids it. Though he has wandered for the moment, may I not hope to show him his error, and restrain his wanderings?

Under such views and feelings, I have resolved to address you in a series of letters on the injustice of enslaving the Africans. This I hope you will receive as an expression of fraternal affection, as well as of gratitude to you for former favors. I entreat you to give me that candid attention which the fondness of a brother solicits, and the importance of the subject demands. In the commencement I think it proper to apprise you that several things, connected with the present condition of the Africans, tend to bias the mind against them, and consequently incapacitate it for an impartial decision with respect to their rights.

I. Their color is very different from our own. This leads many to conclude that Heaven has expressly marked them out for servitude; and when the mind once settles upon such a conclusion, it is completely fortified against the strongest arguments that reason can suggest, or the mind of man invent. In order to save you from a conclusion, so false and unreasonable, let me invite your attention to the book of inspiration; there you will find that the blackness of the African is not the horrible mark of Cain, nor the direful effects of Noah's curse, but the mark of a scorching sun. 'Look not upon me because I am black, because the sun hath looked upon me: my mother's children were angry with me; they made me the keeper of the vineyards.' Canticles i. 6. In this passage the Church of Christ evidently speaks of herself under the figure of an Ethiopian, on whom the sun had looked with such intensity as changed his color, and so rendered him the object of hatred to the rest of mankind, who with himself originally sprang from the same mother, and were in reality his brethren. The text may be thus paraphrased. Look not upon me (with indignation) because I am black; because the sun hath looked upon me (so as to make me black) my mother's children were angry with me. This conveys evidently the true meaning of the passage, and shows that the Divine Spirit by whom it was dictated, assumed it as a correct principle, that the blackness of the Ethiopian's skin is caused by the sun. The word Ethiopian, which is frequently found in Scripture, denotes, according to its derivation, a person whose visage is changed to blackness by burning. The same truth is evident from the face of the world, which exhibits various shades of human color, according to all its varied climates.

To prove that color is the effect of climate it is only necessary to attend to certain facts which are notorious to the slightest observation.

Geographers have divided our earth into five Zones—the Torrid, two temperate and two Frigid Zones. The torrid zone extending 23 1/2 degrees on each side of the equator forms a belt of 47 degrees, running from east to west quite round the globe; to every part of which the sun is vertical at least once in the year. The ancients supposed that this region was not habitable, in consequence of the intense heat of a vertical sun. In this they were mistaken. It is found supporting, in general, as dense a population as either of the temperate zones, which lie between it and the polar circles; with however this remarkable difference—its inhabitants are black or approaching to black. As this zone in its whole breadth sweeps over the continent of Africa, it embraces most of its inhabitants, who are consequently black or nearly so. As we recede from the equator toward the poles, the complexion of the inhabitants becomes gradually lighter, until in the extremities of the temperate and in the frigid zones, which lie around the poles, they are white.

Such is the fact. And this fact alone, were we unable in the slightest degree to account for it, ought to be sufficient to satisfy the honest inquirer after truth, that color is the effect of climate. But the fact may be, we apprehend, in some degree at least, accounted for. Various anatomical experiments prove, beyond all contradiction, that the human skin consists of two lamina or coats, which are in all cases white; and that the color depends on a coagulated substance, which lies between those coats. The exterior coat being transparent and exceedingly porous permits the sun's rays to act upon the coagulated substance freely; which, in every instance, if the action be sufficiently protracted, gives a tinge or coloring proportioned to the intensity of the sun's heat.

To this it may be objected, that the color of the inhabitants of the several countries of our globe is not invariably the same in both parallels. This is admitted; but the objection when examined, goes to establish our position. It is well known that the intensity of the sun's heat depends much on the nature of the earth's surface. From a smooth, level surface the power of reflection is much greater, than it is on a broken and irregular surface; and it has long been remarked, that the inhabitants of the level sandy countries of Africa are much blacker, than those of the hilly and mountainous parts.

And no matter what the original complexion of the emigrants to any country may have been,

it is always found to accommodate itself to the hue peculiar to that country or climate. Hence the Jews, who were doubtless originally all of the same complexion, and who never intermarry with the nations among whom they sojourn, are found to be white in Germany and Poland, swarthy in Spain and Portugal, olive in the bar-bary states and in Egypt, and black in Hindoostan. And hence a colony of Ethiopians, who settled at Colchis on the Black Sea two thousand years ago, have now become white, and the Portuguese who settled two hundred years since on the coast of Africa black.

But still we are asked, 'if color be the effect of climate, why the negroes born in the United States are not white?' We answer various reasons may be given. Though we are in a great measure ignorant of the economy of nature, yet we see that the complexion as well as the form of the body is propagated from father to son, and that any change which takes place in either form or complexion must be effected by the tardy, but certain operation of natural causes. We know also that it is an established law of nature that 'it is much easier to communicate a stain, than to purge it away.' Hence we frequently see a swarthy hue contracted by boatmen and sailors in a few months, which it requires years to remove.

It should moreover be recollected, that ours is not the country of white men naturally—and that as has already been remarked, the color natural to our climate will be swarthy, probably very nearly that of the Spaniards who live in the same parallels. Are we then to be surprised that the African, who, under a tropical sun bears the accumulated stain of a thousand generations, is not, in our climate, bleached white in two or three?

Thus you see that reason and observation unite in confirming the truth of revelation with regard to the color of the Africans. Hence we conclude, with safety, that a black skin is no peculiar mark of heaven's displeasure, nor any evidence that he, who wears it, is doomed by the Creator to endless servitude. The Africans are the children of our common mother: let us not be angry with them because the sun hath looked upon them; the change of complexion ought never to break the ties of humanity. God—hath made of one blood all nations of men. Whenever we find a man, let us treat him as a brother without regard to his color; let our kindness sooth his sorrows and cheer his heart.

II. The Africans are deeply degraded. The hand of oppression has pressed them down from the rank of men to that of beasts, they are bought and sold, and driven from place to place like mere animal herds—This fetters the mind, and prevents that expansion of soul which dignifies man, and ornaments civilized life. They seldom have any opportunities of improvement, any encouragement for the efforts of genius, or any inducements to enter the field of science—Hence, in many instances, the strongest powers of mind remain unfolded, over them oppression draws her sable mantle, on them she lays her cruel hand, and forbids them ever to rise. Under such circumstances they sink into the grossest ignorance, and appear to be very destitute of energetic powers of mind. This leads many to conclude that they are naturally inferior to the rest of mankind in respect to strength of mind, and that the Creator has thus marked them out for servitude. But how false, how ungenerous, how unreasonable is such a conclusion!

What people, in similar circumstances, have ever given stronger marks of genius than are exhibited by the enslaved Africans in the United States? A better exhibition of mental capacity than they give, ought not to be expected from a people long enslaved, and sorely oppressed. Under such oppression, powers of mind, merely ordinary, cannot unfold; the gloomy prospect of perpetual bondage hovers continually around, and cuts off every enterprise which might elicit the native energies of the soul, or give occasion for the vigorous efforts of genius—Hence talents, that, under other circumstances, would appear to very good advantage, are totally obscured. And, even after a people, that have been long enslaved, are emancipated, it will require time to pass through several generations in order to regain their original strength of mind, and give the world a fair exhibition of the powers they really possess. Under this view of our subject, it is easy to account for the apparent want of talent in our Africans; it is owing, totally owing to the cruel hand of oppression. There is but one other source from which we suppose it will be pretended it has originated; which is that of a different organization from the rest of mankind. But such organization would be universal in its effects, and thus prohibit a single instance of prodigious genius; for if it admit of one, it may on the same principles admit of a thousand. Among the Africans there are many who possess the strongest powers of mind; this I apprehend none that are well informed will deny.

In a neighboring state lives an African boy, who, while he was a slave, and before he arrived to twenty years of age, by his own exertions, without the benefit of a school, save for the space of two weeks, acquired the science of Reading, Writing, Arithmetic and Geography, and made some advances in Astronomy. Would Sir Isaac Newton have done more, had he been a slave? While other slaves spent in idleness the few leisure moments allowed them, this youth was engaged in acquiring useful knowledge, and he had what is generally called a humane master, who, perhaps, gave him some instruction. Would not this youth, under other circumstances, have dazzled the eyes of the civilized world by the brilliant display of powerful intellect? Not the mountain weight of oppression could wholly suppress his gigantic powers—in vain slavery with her sable mantle attempts to shroud his luminous mind—it breaks through the darkest shades—its noble

energies rise beneath the ponderous mass, scan the power of numbers, grasp the circumference of the earth, and stretch a line to the stars. Such an instance of remarkable genius among the Africans, shows that the organization of their mental powers is equal to that of the rest of mankind. And how can it be otherwise, seeing all mankind originally sprang from one common parent, and consequently possess precisely the same nature?

III. In connexion with the bias of mind which may arise against the Africans in consequence of their color and degradation, I wish to mention another which is more powerful in its nature, and more injurious in its effects; it is that which arises from love of gain, and has a most blinding influence upon the mind—with thousands it is heavier than sand, while the strongest arguments are lighter than feathers. The love of gain is the polluted fountain whence issue all the dreadful evils that pervade our world—it gives energy to the tyrant's sword, it drenches the earth with blood, and binds whole nations in chains—from it every argument is drawn in favor of cruel injustice, it is the nauseous source of every hateful crime. The love of gain first introduced slavery into the world, and has been its constant support in every age. It was the love of gain that first enslaved the African race, and it now invents every possible argument against their emancipation. This is equally manifested in the social circle, and on the legislative floor—individuals and states will argue in favor of slavery in proportion as they view their interest at stake. And no doubt they often argue according to what they suppose to be right; though naturally honest as other men, they are pressed to the side of injustice by the weight of interest. And thus we often see the love of gain weighing down the finest feelings of the soul, blunting the strongest faculty of perception, crushing the most powerful ties of humanity, falling upon the unhappy African, and binding him in chains of perpetual bondage! When once it takes full possession of the heart, the strongest faculties yield to its influence—it triumphs alike over the polished statesman, the courageous general, the accomplished gentleman, and the humble peasant—Its principle power lies in concealment; it operates under a thousand different masks; unperceived, it obtrudes itself upon every order, it pervades the bar, finds its way to the hearts of judge and jury, it even enters the sanctuary, and climbs the altar. The best of men are liable to yield too far to the love of gain, especially when large sacrifices must attend a right decision. And you, my dear Brother, have considerable at stake; you must wade through much loss, if you would come to a right conclusion, and obey the imperious voice of justice—But remember, that loss will be temporal, and from it may spring eternal gain. Therefore it is better to lose for the sake of doing justice, than to gain by oppression. Hence I entreat you let temporal interest have no influence upon your mind, divest yourself of every prejudice, throw open all the faculties of the soul for a fair and full investigation of the subject under consideration, and let an ardent desire to know the very truth be the governing principle, and you shall not wander long in the maze of error, nor stray far from the path of truth. Give me, I pray you, a candid ear while I plead with you for a poor, dejected, and despised people who dare not plead for themselves, and for whom, alas! too few will either lift the tongue or move a pen. Let not their color, their degradation, nor the predominant principle of self interest bias your mind against them. Let their miseries excite your pity, and incline you to justice.

In my next I will endeavor to prove from the nature of the Africans that they were not created for slavery.

FROM YOUR BROTHER.

From the Vermont Statesman.

ANSWER TO 'C. W.'—No. II.

I now undertake to say, and to prove, that could the Society succeed in getting away the colored population from the United States, instead of effecting good, it would do injury to the free people of color—to our country—to the slave; and that Africa could be benefited in some other way at comparatively small expense.

Firstly, then, it would injure the free people of color. This is their native land, their home—of all places on the earth most dear to them. The bones of their fathers are here; their fathers who helped fight the battles which established our liberty and independence. Above all, as has been well said by another, if they have ignorant minds, they will have strong attachments to home. Drag them from their accustomed limited circles, and unless they become idle wanderers, they will be miserable until you return them. It sounds very plausible to the refined ear, that 'Africa is the land of their fathers.' But it is equally true to say that Europe is the land of our fathers; and that America is the land of the Indians' fathers; but it would be false to say of us as a body that Europe is the land of our nativity, or of them that Africa is theirs. There may be Africans among them, but there are vastly more Europeans among us. I find not why the blacks should be driven from their native land and the graves of their fathers, across the Atlantic, any more than the whites. As to inducements, Africa holds out much less to them, than Europe does to us, if we consider climate or society. Therefore, again, it would injure the free blacks, by making a great sacrifice of valuable lives in acclimation; and by retarding their progress in moral and intellectual improvements, in consequence of being driven from this land of light into that abode of darkness.

Secondly, it would injure our country. If the free only are to be removed, and the others re-

tained in bondage, the accumulating evil of slavery, with all its formidable consequences, is entailed upon us, and riveted more firmly than ever. On the other hand, if it be contemplated to expatriate the entire black race, then to purchase lands in Africa and transport them, in addition to purchasing of their 'rightful owners' (?) as many of them are slaves, (stolen property,) would not take less than two hundred millions of dollars, which thus used, would be no better to our country, than throwing it away. But there is another important consideration; the article of cotton alone, during the year ending Sept. 30, 1831, afforded an export from the United States of \$25,289,432. This I conclude is principally raised by the labor of the blacks; to say nothing about the domestic consumption of the products of their labor in this and numerous other articles. Here then would be so much more complete loss to the nation, in addition to the expense of colonizing; unless their places be supplied from the white population, and another immense loss of lives accrue from acclimation. But hear the views of the Hon. Alexander H. Everett on this point. Says he, 'it may be questioned whether we ought to wish to remove from amongst us, if we could do it peaceably and easily, so large a portion of the working class. The political condition of the blacks is certainly far from being what we could wish it, but such as they are, they are nevertheless industrious and useful laborers, and the southern states would, I apprehend, suffer not a little from the loss of them.'

Thirdly, it would injure the slave. If he is to be driven from his native country, his wrongs and sufferings would be tantamount, or even paramount, to those of the free blacks already mentioned. But if he is to be retained in bondage, the removal of his free brethren will render his 'emancipation more hopeless.' In either case his injuries would be innumerable, incalculable, and intolerable. If I have not in my former number, proved beyond a doubt, that the 'operations of the Society tended to rivet the chains of the slave,' and moreover, that it is the design of the slaveholding part of the Society, by these operations, to secure the slaves more effectually within the insatiable grasp of their relentless fangs; permit me here to ask, why they are so anxious to send off the free blacks? I demand an oblation. Is it the color? Are the free negroes blacker than the slaves? Is it benevolence? Listen to their accents while they breathe it out. Mr. Broadnax, a colonizationist in the Virginia house of delegates last winter, declared, that 'few, very few, will voluntarily consent to emigrate, if no compulsory measure be adopted.' Again, 'if the free negroes are not willing to go, they must be compelled to go.' And, again, 'it is idle to talk about not resorting to force.' 'If we wait,' says Mr. Fisher, 'until the free negroes consent to leave the state, we shall wait until time is no more. They never will give their consent.' Unparalleled benevolence! Such benevolence has the most indisputable claims to the patronage of every patriot and every christian in our country! Again, is it because the free blacks are vicious? There are two white men of vicious character in the United States to one black—then they should be sent to some heathen clime to recommend the religion of our Saviour. It is proposed by the Society to christianize Africa. To this end ought the more vicious part of community to be sent?—But if these vicious persons themselves are to be reformed, can it be done better in African than in the United States? Consign them to absurdity! Whether the free or the slaves are to be removed, insult not philosophy with the egregious inconsistency, that a constitution reared up in the salubrious and exhilarating atmosphere, and nursed by the salutary and healthful ailments and pursuits of these temperate regions, requires the pestilential breezes and enervating luxuries of the torrid zone to secure the enjoyment of bodily health, or the development of intellectual powers.

That it is designed, either to drive the slave to Africa, or to hold him in rigorous bondage here, cannot be denied. In either case his injury cannot be told.

O. S. M.

* See Rev. S. S. Jocelyn's letter to Rev. R. R. Gurley, Cor. Sec. for the Amer. Col. Soc.—Garrison's Liberator, vol. 2, p. 45.

THE REV. GEORGE BOURNE.

We rejoice to find that this veteran in the cause of African emancipation is again in the field. His labors in Virginia, many years since, procured for him the most bitter persecutions, from the advocates of slavery, among whom were classed a large number of his Presbyterian brethren. One of the most respectable clergymen of that sect, in Ohio, recently informed the writer of this article, that he once stood alone in his favor, when Bourne was called before an ecclesiastical council, under a charge of heresy in combating the sin of slaveholding. He was condemned; (as was the apostle of emancipation, Benjamin Lay, at an early period, by the Quakers;) and so relentless were his persecutors, that he was compelled to leave the southern states. Until very lately, he has since resided in Canada; but he is now at the editorial desk in New-York, and publishes a very spirited journal, entitled 'The Protestant.' We have nothing to say about his religious sentiments; but his remarks, on the subject of slavery bear the impress of a strong and vigorous mind, and the clearest perception of reason and justice. May he be as fortunate as the patriarch, Lay, who lived to witness the abolition of slavery by that society which almost unanimously condemned him for advocating it! Already have the western Presbyterians taken strong ground. Some of their ablest clergymen and lay

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b. 4, 1832.

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been arrested, to the highest bidder, for the term
of five years, and the monies arising from any
such sale or sales shall be paid into the county
treasury of the county where the said free negro
or mulatto may be arrested.

Sec. 8. Be it further enacted, That the person
or persons purchasing any free negro or mulatto
under the provisions of this act, shall enter into
bond in a sum sufficient to cover the expense of
transporting or conveying such free negro or mu-
latto beyond the limits of this Territory, after
the expiration of the time for which he or she is
sold; which bond shall be taken in the manner
as is provided in the fourth section of this act.

Sec. 9. Be it further enacted, That the officer
conducting any free negro or mulatto beyond the
limits of this Territory, as provided in the sixth
section of this act, shall be entitled to receive for
his services the sum of ten dollars, together with
the same fees for mileage as is allowed to mar-
shals, and other officers, for serving process;
which sums shall be paid on the certificate of the
officer ordering the arrest, that the services have
been performed, out of the county treasury.

Sec. 10. Be it further enacted, That it shall
not be lawful for any free negroes or mulattoes,
resident in this Territory, at the passage of this
act, to assemble at any time or place for the pur-
pose of preaching or exhorting, or for any other
purpose, unless it be for the purpose of labor;
and it shall be lawful, and it is hereby made the
duty of the patrols to enter any house or place,
where any free negroes or mulattoes may be as-
sembled, contrary to the provisions of this section
of this act, and disperse the same; and it shall
also be lawful for the said patrol, on the refusal
of any free negro or mulatto to disperse, when
ordered to do so, to inflict on all such free ne-
groes and mulattoes, so refusing, any number of
stripes with a cowskin, not exceeding thirty-nine;
Provided, that nothing herein contained shall be
so construed as to prevent any free negro or mu-
latto from attending divine worship at any church,
chapel, or other place of congregated white per-
sons, for that purpose.

Sec. 11. And be it further enacted, That all
lives or parts of laws, heretofore passed, to pro-
hibit the migration of free negroes or mulattoes
into this Territory, which are inconsistent with
the provisions of this act, be and the same are
hereby repealed; and this act shall be in force
from and after its passage.

Passed Feb. 7, 1832.

Approved Feb. 10, 1832.

Sections of an Act relating to Crimes and Misde-

meanors.

Sec. 10. Be it further enacted, That if any
person or persons shall excite an insurrection or
revolt of slaves, or shall attempt by writing,
speaking, or otherwise, to excite an insurrection
or revolt of slaves, he, she, or they, so offending
shall, on conviction thereof, suffer death.

Sec. 11. Be it further enacted, That the killing
of a slave in the act of revolt, shall be deemed
justifiable homicide.

Sec. 14. Be it further enacted, That any per-
son convicted of stealing a slave, or of enticing,
or of giving a pass, or of using any other means
of inducement to any slave, to runaway, or of
aiding, assisting or abetting any slave to runaway,
or of aiding, abetting or assisting any runaway
slave, or otherwise wilfully causing a loss of la-
bor of such slave, to his, or her owner or owners,
shall be fined, not exceeding one thousand dol-
lars, or stand in the pillory one hour, or be brand-
ed on the right hand with the letters S. S. or im-
prisoned, for a term not exceeding six months, at
the discretion of the Jury.

Sec. 63. Be it further enacted, That if any
person, having the legal control of a slave, shall
sell him or her to go at large and trade as a
free person, such person so offending shall be
fined in a sum not exceeding one hundred dollars
at the discretion of the Jury.

Sec. 65. Be it further enacted, That if any
person shall buy, accept or receive from any
slave, any money, grain, produce or thing of
value, without a ticket from the master, or own-
er, or overseer of such slave, authorizing such
slave to dispose of such thing of value, the per-
son so buying, accepting or receiving shall, on
conviction, be fined in a sum not exceeding one
hundred dollars, and imprisoned not exceeding
three months, at the discretion of the Jury.

Sec. 71. Be it further enacted, That whenever
any free negro or mulatto shall be convicted of
any crime or misdemeanor, the punishment of
which shall not affect life or limb, and shall be
unable to pay the fine and costs of prosecution, it
shall and may be lawful, and it is hereby made
the duty of the marshal of the district in which
the conviction shall take place, to offer the ser-
vices of such free negro or mulatto at public out-
cry, to sale; and any person who shall take such
free negro or mulatto, for the shortest period of
time, paying the fine and costs of prosecution,
shall be entitled to the services of such free negro
or mulatto, who shall be held and taken for the
said period of time, as a slave, to all intents and
purposes whatever.

Be it further enacted, That if any negro or
mulatto, resident within the limits of the Indian
Territory, be found without the same, he or she
shall and may be apprehended and taken before
any Justice of the peace of this Territory, who
shall have power to order such negro or mulatto
to be whipped not exceeding thirty-nine lashes;
provided, however, that the slave or slaves of
any white person or persons shall not be construed
to be within the meaning of this act.

THE MURDER OF MR. COLEMAN. The per-
petrator of the horrid deed had turned out to be
two of Mr. Coleman's own negroes. One of them
endeavored to implicate the overseer, but the other
so stoutly urged his innocence. Six hundred dollars
were found in possession of the one, which he said
was hush-money, as he had not assisted in the
crime but only witnessed it. We understand the
negro has confessed that the murder occurred in the
following manner. One of Mr. Coleman's women
had run away—he met his men as he returned from
Harrodsburg, who informed him she was in a hole
a short distance from the road; he fastened his
horse and walked to the spot, but discovered no-
body. He returned and was in the act of remount-
ing his horse, when he was struck down by the ne-
gro fellow, and his head dreadfully mangled.

Southern paper.

NEGRO CUNNING. On a remote plantation in
an Irish parish, seven or eight weeks ago, a slave
(who pretends to preach the gospel) came crying
to his master, and declared that he had heard a
voice from heaven, warning him of the total destruc-
tion of Louisiana, except the highlands; and that
this would be caused by a big star in the heavens, in
June. At first the planter turned a deaf ear to the
warning. On a subsequent day, however, the ne-
gro preacher again brought his master to listen to
him, and proposed leading the planter to a particular
tree in the adjoining woods, where the voice could
be heard. The planter was induced to seek the
tree and listen to the pretended admonition from

Heaven. The next day master and slaves set out
for the highlands about Baton Rouge, taking with
them as much as the plantation carts could carry,
but leaving behind without a keeper or even the
protection of a lock, many articles of furniture and
provision. As might have been anticipated, the ne-
groes on the neighboring plantations were not back-
ward in listening to the prophecy, and preparing to
move also; but their masters and overseers wanted
faith, and the lash soon restored discipline. The
old gentleman has since returned, and two of the
blacks are in jail. There is a resemblance between
this story and that of North Carolina Ned, which
deserves consideration.—Donaldson (La.) paper.

BOSTON.

SATURDAY, AUGUST 25, 1832.

NOTICE.

The regular monthly meeting of the New-
England Anti-Slavery Society will be held on
Monday evening next, at half past 7 o'clock, at
the Franklin Hall, No. 16, Franklin-street. An
address on slavery will be delivered by WILLIAM
J. SNELLING, Esq. Ladies and gentlemen are
respectfully invited to attend. Aug. 25.

REV. NATHANIEL PAUL.

It will doubtless be gratifying to the numerous
friends of this highly respectable individual in this
country, as well as to his colored brethren in Upper
Canada, to be apprised of his welfare and success in
England. Mr. Paul sailed from New-York on the
31st of December, as the agent and representative
of the colonists in Wilberforce to the British Court,
for the purpose of procuring the protection and pat-
ronage of the Crown, and exciting the sympathies
of the people of England in behalf of the colonists.
We have received a letter from him, dated London,
July 3d, a portion of which we have extracted be-
low. Mr. Paul informs us that the apostate Quaker
Elliot Cresson, the agent of the Colonization Soci-
ety, was making rapid progress in deceiving the En-
glish philanthropists, until Mr. P. clogged his chariot
wheels. 'He had represented the Society,' says
Mr. P. 'as engaged merely to break down slavery;
but I have boldly contradicted his statement, and
shown to the people that his obvious tendency is to
promote and perpetuate that odious system.' It is for-
tunate for the cause of truth and benevolence that
Mr. Paul happens to be in England at this time; and
we sincerely hope that he will spare no efforts to
expose the base imposition which Cresson is palming
upon the generous-hearted Britons. Let them but fairly
understand the principles and operations of the Co-
lonization Society, and he will no longer dare to so-
licit their charities in its behalf. Cresson's assertion,
that the Society is engaged to overthrow slavery, is
a gross misrepresentation. The Society, through a
thousand responsible organs, has protested *ab origine*
that its object is not the emancipation of the
slaves, but the expulsion of the free people of color.
It is not hostile to slavery in any sense of the term,
but gives it protection and nourishment. Mr. Paul's
account of the enthusiasm which pervades the minds
of the British people on the subject of abolition is
indeed most cheering.

LONDON, July 3d, 1832.

MY DEAR FRIEND GARRISON.—It is with
pleasure that I improve this opportunity in writing
you a few lines from this far distant country. I
know that it is a matter of satisfaction to you to
hear of any thing that is of importance in relation
to the interest of the colored people, in whose cause
you have been and still are so ardently engaged. Al-
low me then to say, sir, that the people of this country
are alive to the cause of abolition. The zeal of
many, who are members of the Anti-Slavery Soci-
ety, is without a parallel, except in the apostles and
martyrs of the cross of Christ. What would you
think, sir, of seeing a petition a half a mile long,
and containing more than ONE HUNDRED AND
FIFTY THOUSAND NAMES, sent to the Con-
gress of the United States? Surely you would think
that, ere long, slavery must be abolished in this
country. Shame on your republicans! No such
sight has ever been seen in America. But, thank
God! we have seen it here. This was but one pe-
tition. Several others have been sent, and more
than THREE HUNDRED THOUSAND NAMES
have gone to the House of Commons, praying that
this accursed system may be abolished. Indeed,
the recent outrages committed in Jamaica will have
a powerful tendency to hasten on the glorious event.

It may be probably interesting to you to hear how
I am getting along, in regard to the object for which
I came to this country. I would therefore say that,
at the time I came, it was a time of peculiar op-
pression in this city. The Cholera had just broken
out, and this, in connexion with the political state of
the kingdom, threw every thing into such a state of
agitation, that it was impossible for me to prosecute
my business with any degree of success. But things
are now more settled than when I arrived. The
Reform Bill having passed, and received the royal
sanction, the political peace of the kingdom is re-
stored, and the Cholera, although it has not entirely
subsided, nevertheless it is not so fatal or general as
it hitherto has been. I feel, therefore, in hopes that
I shall be able to prosecute the object of my mission
with greater success. I will only say, that I have
not met with a single objection to the object, but
with much encouragement from ministers and gen-
tlemen of the first standing, such as Wilberforce,
Clarkson, &c.

God bless you!

NATH'L PAUL.

A friend has procured for us a small pocket
edition of 'Letters on Slavery,' addressed to Mr
Thomas Rankin, merchant at Middlebrook, Virgin-
ia—by John Rankin, Pastor of the Presbyterian
Churches of Ripley and Strait Creek, Ohio.' This
edition was published in Ripley, Ohio, in 1826.
The Letters were originally designed for the benefit
of the brother to whom they were addressed, but
the solicitations of a few friends, in connexion with
the desire of aiding and encouraging every effort
for the liberation of the enslaved and degraded Africans,
were the means of bringing them before the public.
We have commenced their re-publication, consider-
ing them among the most faithful and thrilling pro-
ductions we have read on the subject of slavery.—
Some of Mr. R's disclosures are truly horrible.

LAW OF FLORIDA.

We are indebted to a slaveholder from Flori-
da, for a copy of the laws of that Territory which
were passed last winter, relating to slaves and
free persons of color. As in duty bound, we
have inserted them in the preceding page; and
we invite the apologists of slavery to peruse them
attentively, that they may increase their admira-
tion of the system. The first act, it will be seen,
makes it unlawful for any free black or mulatto
to have any fire arms 'or dangerous weapon,' un-
der penalty of thirty-nine lashes! If he be
found with a gun shooting the crows which de-
vour his corn, or with a cudgel in his hand, he
must receive thirty-nine lashes! A law like
this is a tremendous commentary upon the in-
sincerity of the planters, and reveals a consciousness
of guilt in their breasts of the most awful charac-
ter.

The second act authorizes the sale of free per-
sons of color as slaves for the non-payment of
their taxes, &c. The government levies a tax of
five dollars annually upon every free colored per-
son above the age of fourteen, and the county in
which he resides taxes him half of this sum. Thus
he is compelled to pay seven dollars and fifty
cents every year for the privilege of living in a
territory where he scarcely dares to speak audibly,
and finds it extremely difficult to obtain any
employment. By the operation of this oppressive
law, men and women, and boys and girls, are
frequently sold into bondage, and though ostensibly
for a limited period, yet, as this slaveholder
informs us, it is seldom they ever recover their
freedom! He says that this heavy tax is im-
posed, among other reasons, to induce the free
blacks to go to Liberia!!

The third act prohibits intermarriages between
the whites and the blacks, by a penalty of one
thousand dollars. The clergyman who unites
such persons in marriage must suffer the same
penalty. A white male person who attempts to
intermarry with a colored female is not only fined
this sum, but disqualified from exercising any of-
fice of profit or trust in the Territory, serving as
jurors, or giving evidence in any case, *except*
where negroes or mulattoes are parties!!!
Probably not one of those who made this law is
without his bastards by his female slaves, or by
free colored women. In Massachusetts, (to her
shame be it told,) a clergyman is fined £50 for
uniting in wedlock white and colored persons,
and the marriage is declared null and void!!
What a horrid crime it is to have a sable com-
plexion, and how equitable thus to punish and de-
grade those whom God has made to differ from
ourselves! Surely we have a right to quarrel
with Him when the workmanship of His hands
is not in accordance with our taste! Who is the
Lord that we should fear to trample upon those
whom he has made but a little lower than the
angels?

The fourth act forbids the migration of free
colored persons into the Territory, under the pen-
alty of imprisonment and being sold as slaves.
It also prohibits the preaching of the gospel by
colored clergymen!

The other acts, relating to sundry crimes and
misdemeanors, need no comment.

Christians and patriots! this is but a partial
view of slavery. What must be the entire sys-
tem? Will you not unite to effect its overthrow?
Will you not think, talk, write, plead, pray,
preach against it?

THEY CANNOT BE DUPED.

Extract of a letter from an intelligent and respect-
able colored gentleman at the south:

'Colonizationists are highly exasperated because
we indignantly rejected an application of their agent
to address us in our church! They calculate won-
derfully upon our credulity. They however know
more of us now than they ever did before. We
have had a hot war. The result is, they are con-
vinced that nothing but measures of INJUSTICE,
CRUELTY and INHUMANITY, without a paral-
lel in the history of the world, will ever remove
us, as a body, from this state. Colonizationists
have recently been very conciliating; but they have
begun too late—they can talk of having our differ-
ences 'amicably settled,' &c. but we can enter into
no compromise, inasmuch as nothing will satisfy
them, nor our removal from the land of our fathers
to the land of our fathers!!!'

We have received the second number of the
'FAMILY LYCEUM,' edited by Mr. Holbrook,
and are gratified to learn that its prospects far ex-
ceed the anticipations of its indefatigable project-
or—that it is already introduced into several
schools for reading exercises, and for study as a
book of science—and that many other teachers
and school committees are making arrangements
to introduce it. Success to it.

We are happy to perceive that a second edition
of the Rev. Dr. Chalmers' Fast-Day Sermon on
'The Efficacy of Prayer' has been published by
Messrs Clapp and Hull, 184, Washington-street.
We have read this sermon with great delight and
profit, and commend it to the attention of every
christian and patriot.

Our thanks are due to the Rev. Philemon R.
Russell for an Address delivered by him on Election
Day, June 6, 1832, before the Young Men's Tem-
perance Society, Winchester, N. H. and subsequently
at Waltham and Watertown, Mass. It is a well
written production, its tone is decided and its prin-
ciple uncompromising. We shall extract something
from it in a subsequent number.

Letters received at this office from August 18
to Aug. 25, 1832.

Rev. Joseph Ivimey, London, England; Rev.
Nathaniel Paul, do.; Jacob P. Dunn, Lawrence-
burgh, Indiana; Arnold Buffum, Springfield,
Mass.; Thomas Whitson, Valley Mill, Pa.; I-
saac Griffin, Saratoga, N. Y.

DR. SPRUEZHEIM, the celebrated phrenologist,
has arrived in this city, and taken lodgings at Mrs
Lecain's, in Pearl street.

CHOLERA IN NEW-YORK.

August 15,	75 new cases,	27 deaths.
16,	79 "	34 "
17,	63 "	32 "
18,	76 "	26 "
19,	56 "	25 "
20,	58 "	13 "
21,	51 "	18 "

CHOLERA IN PHILADELPHIA.

August 15,	73 new cases,	23 deaths.
16,	94 "	30 "
17,	90 "	26 "
18,	74 "	18 "
19,	49 "	11 "
20,	54 "	18 "

The whole number of deaths in Philadel-
phia, from the 11th to the 13th of August, was
500—of these 51 were persons of color.

QUEBEC. Number of cases admitted into the two
hospitals on the 7th inst. 9, deaths 4. On the 8th,
10 admissions and 6 deaths. Total admissions 985,
total deaths 610.

From a table of interments and actual deaths
from cholera at Quebec, taken from the registers
kept by the clergy, and published in Neilson's Ga-
zette of the 8th inst. it appears that from the 5th
of June (the day on which the malady first appeared)
to the 6th inst. inclusive—a period of fifty-eight
days, the number of deaths in that city is one
thousand seven hundred and ninety! averaging
about thirty-one deaths daily. On the 7th day after
the appearance of the disease, (the 15th June)
there were one hundred and forty-three deaths
from cholera; the aggregate number of deaths on
that and the five succeeding days was 711, being an
average, for the six days, 118 deaths per diem!
This was the period of the greatest mortality, and
the deaths on no one day have been less than five.

In the Baltimore Patriot of Tuesday we find the
following paragraph:—

It will be perceived that twelve deaths from chol-
era are included in the bill of mortality for last week.
We presume that this is the only mode of reporting
which has yet been thought necessary by the Board
of Health, the disease not having assumed the char-
acter of an epidemic, either as to numbers or indis-
criminate prevalence. Of the 12 deaths by Cholera,
10 were of coloured persons, living in Ruxton
Lane, French alley, and the immediate neighbour-
hood.

NORFOLK, Aug. 11, noon.—The Cholera.—38
new cases, 8 white, 30 coloured—deaths 2—former
cases 8—total deaths 12; of which 2 were white,
and 10 coloured persons. On the 10th, there were
43 cases and 11 deaths—chiefly coloured.

IN PORTSMOUTH, of the cases before reported,
a few deaths have occurred. New cases from Wed-
nesday, 5 P. M. to Saturday, 9 A. M. 58, of whom
11 have died.

ELIZABETH CITY, N. C. Aug. 9.—The Chol-
era made its appearance among us this morning at a
very rapid rate. There are seven persons sick this
day, but I am unable to say whether they have the
Cholera or not. One person has died, and others
are despaired of. They are principally blacks.

PLATBUSH. The disease in this village has
been uncommonly malignant. Since our last, we
learn there have been about 12 deaths, chiefly of
colored people. To-day there are 3 deaths reported.
—Brooklyn Star of 16th inst.

NEW BRUNSWICK. The Board of Health re-
port from the 7th to the 14th, 100 cases, and 18
deaths in private practice, and in the hospital 7
cases and 4 deaths. Total 107 cases, 22 deaths.

POUGHKEEPSIE, Dutchess Co.—In the county
Poor House, there occurred from the commence-
ment of the cholera, on the 3d of August, to the 14th,
103 cases, and 71 deaths.

UTICA. On Saturday 18th, there were 34 new
cases and 9 deaths. The most respectable people are
among the victims.

PORTLAND. The black man who had the chol-
era on board the brig Harvest, died on Saturday.

Two or three cases have occurred at Andover,
Mass.

The small pox is in Athens, (AL) The cholera
is in Clyde and Rochester, (N. Y.) and at Dover,
(Ohio.)—and a few cases have occurred in Elizabeth
city, (N. C.) It is also at Bergen Township Poor
House, (N. C.)—The superintendent and three of
his family have fallen victims. It has also appeared
in Utica, (N. Y.)

In Philadelphia on Wednesday, a man ate an
enormous quantity of cucumbers, (on a wager,) which
he washed down with a quart of wine. In
one hour and a half he was dead!

LOUISIANA. The Mobile Register of August
6 says: 'A gentleman direct from Pascagoula,
informs us that the ship Natchez, from New-York,
had arrived at the Balize, where she was detained
in consequence of the number of deaths which
have occurred on board. We understood him to
say, that eighteen persons had died with the cholera
on the passage.'

MISSOURI. The St. Louis Free Press of July
12th, states that the cholera is raging in the city
of St. Louis, and that a great many fatal cases had
occurred.

The Plague of Fiery Serpents.—The follow-
ing is an extract of a letter dated Bassorah, the 24th
of August, 1831, and received in Calcutta by an
Armenian gentleman:—'Almost every country in
those regions of the globe have been visited by a
dreadful visitation of Providence. You must have
been before this informed of the many calamities
that have befallen the devoted city of Bagdad, and
the places adjacent to it. News has also been re-
ceived from Hamadan and the ancient Eutana, of the
occurrence of another natural calamity in that place.
The city is described to be literally infested with
a species of fiery serpents, the bite of which is fol-
lowed by immediate madness, which in the course
of a very short time terminates in the death of the
sufferer. The streets of the town are said to be
choke with dead bodies, which are fed upon by
dogs and jackals! The inhabitants are seized with
consternation and trepidation, not knowing where to
fly from the anger of the Almighty.'—India Ga-
zette, December 23.

A boat was upset in New-York harbor on Sunday
afternoon, and five persons were drowned, viz:—
Justin Treachway, produce broker and commission
merchant, 27 Front-street, Wm. Chapman, clerk in
the house of John C. Morrison, Alfred Smith, mini-
ature painter, recently from London, Mr. Woodley,
J. B. McCarthy, mate of Br. schr. Leo.

Contents of 'THE SHRINE,' for August.

Croly's Life and Times of George IV.; Ode
by Basilus. From the Greek; Cultivation of
the Fine Arts; William Pitt, Earl of Chatham;
Sleeping Beauty; Novel Reading; English Bards.
Robert Southey; Recreations; Ossian; To the
Sea Breeze; Stanzas.

NOTICES OF PERIODICALS. The Atlantic
Journal and Friend of Knowledge.—A Cyclopedic
Journal and Review of Universal Science and
Knowledge; Editors' Remarks; To Correspond-
ents.

EUROPEAN NEWS.

Intelligence has been received to the 19th

of July. Paris had been declared to be released from a
state of siege; and Messrs de Chateaubriand, Hydo
de Neuville, and de Fitzjames, besides other individ-
uals of lesser note, had been restored to liberty, the
preliminary Court of Inquiry having found that there
were no grounds for proceeding against them.

The number of deaths resulting from wounds oc-
casioned by the events of the 5th and 6th of June,
in Paris, was 210; about 140 wounded persons re-
maining in the hospitals.

The London Courier of the 2d, has a report that
the King of Holland had refused to comply with the
last protocol; but had offered to give up the citadel
of Antwerp to the English, and Venloo to the Prus-
sians, until affairs are settled.

Prince Talleyrand, it was understood, had given
his counsel to the King of France, but declared the
position of Premier too arduous for one of his age.

Miss Anna Maria Porter, the celebrated novelist,
died at Bristol about the 1st.

Letters from Trieste state that Austria continues
the preparations for war; every where they are work-
ing at the fortifications, and 80,000 men are on
their march to Tyrol. The army of Italy is to be
reinforced.

PARIS continued tranquil, and the insurrection
in the western department of France was entirely
quelled. The meeting of the French Chambers
was postponed to November. A ministerial
had been elected to the Chamber of Deputies in
the place of Casimir Perier by a majority of 49
votes over the candidate of the liberal party.

SIR WALTER SCOTT had been carried to
Abbotsford. He stood the journey well, and was
greatly soothed and gratified on finding himself at
home. On the day after his arrival, he was
wheeled into his library, where he spoke and
looked more like himself than his friends had
ever hoped to witness. When he stopped at the
Fushie-bridge, on his road to Abbotsford, he im-
mediately recognized the old lady of the house
(who is supposed to be the prototype of Meg
Dods) and gave her a hearty shake of the hand.
The old lady has been in raptures ever since.

The Scotch Reform bill passed the House of
Lords July 13. The London and Birmingham
Railway bill has been rejected by the House

LITERARY.

From the Connecticut Mirror.

THE DEPARTED.

The departed! the departed!
They visit us in dreams,
And they glide above our memories,
Like shadows over streams:
But, where the cheerful lights of home
In constant lustre burn,
The departed—the departed
Can never more return!

The good, the brave, the beautiful!
How dreamless is their sleep,
Where rolls the dirge-like music
Of the ever-tossing deep,—
Or where the hurrying night winds
Pale Winter's robes have spread
Above their narrow palaces,
In the cities of the dead!

I look around and feel the awe
Of one who walks alone
Among the wrecks of former days,
In mournful ruin strown.
I start to hear the stirring sounds
Among the cypress trees;
For the voice of the departed
Is borne upon the breeze.

That solemn voice!—it mingles with
Each free and careless strain;
I scarce can think Earth's minstrelsy
Will cheer my heart again.
The melody of Summer waves,
The thrilling notes of birds,
Can never be so dear to me,
As their remembered words.

I sometimes dream their pleasant smiles
Still on me sweetly fall;
Their tones of love I faintly hear
My name in sadness call.
I know that they are happy,
With their angel plumage on;
But my heart is very desolate,
To think that they are gone.

The departed!—the departed!
They visit us in dreams,
And they glide above our memories
Like shadows over streams;
But, where the cheerful lights of home
In constant lustre burn,
The departed—the departed
Can never more return!

MISCELLANEOUS.

LATE FROM LIBERIA.

Extract of a letter from a man of color, a merchant, in Liberia, to the Rev. S. S. Jocelyn, of New-Haven, dated

LIBERIA, April 15, 1832.

My Dear Sir,—I had the pleasure of addressing you per schr. Hilarity, which vessel left this port on the 21st of February last for Philadelphia, and now have to rejoice that the brig Bethia affords me the opportunity of again addressing you.

The fears I entertained (previous to my embarkment from America for a residence in this place) relative to continued attacks from the natives of the interior, and the savage tribes by which our insular location is surrounded, (with the exception of a small maritime frontier,) have been of late substantially verified; in consequence of which all business was suspended, save the preparation for war, and the consequent waging of it against our savage beligerents, who menaced us with annihilation.

All our inhabitants residing on the Cape, except 60, volunteered, and ascended to the St. Paul's, and crossed from Caldwell to the Dey country, the tribes of which were the cause of all this trouble. We knew the inveterate prejudice that instigated them to hostile measures, which is the suspension of the immense slave traffic which they formerly carried on, and the cessation of the emolument they derived from this trade, arising from the establishment of this Colony. We also knew their numerical superiority, and their superior skill in the 'bush fight,' and the time they had consumed in preparing; therefore we expected a deadly encounter.

They did not think or dream that we could or would bring a 'big gun,' as they termed our cannon; but they were disappointed. The judicious taking and management of our artillery piece proved our salvation and their consummate discomfiture. The leader of the above tribe, Prince Bromley, was severely wounded in the action, and we know not how many natives have perished. There was one killed, and three or four wounded of our troops.

The result of this war has demonstrated to them their physical inability to compete with the civilized mode of warfare: they have sued for peace, a treaty has been signed with the Kings, and we are enjoying our wonted tranquillity.—Yet I question much whether these people are to be trusted, for they are unforgiving in their nature, and very treacherous.

You will see a full account of this war in the Liberia Herald I send this opportunity, the editor of which sends his respects to you. He and myself are progressing very successfully in business together.

Since I last wrote you, I have been re-attacked with the African fever, and for a while it raged with such fearful and portentous issue, and my agony was so acute, that I felt more like the approach of death than I did during my first illness of this dreadful epidemic. I am now nearly recovered, and hope, if I do not relapse, shortly to become entirely well. Hoping this may find you in health, and still devoted to the interests of the colored race, I remain truly and sincerely yours,

JOS. R. DAILEY.

CLOSING THE DRAM-SHOPS.

The Rev. Dr. Beman has addressed a letter to the Mayor and Common Council of Troy, urging eloquently the closing of the dram-shops. The following is an extract:

Measures of prevention become a duty only as they have the power to reach the evil; and nothing but a diminution of the use of ardent spirits has this power. On this point facts cannot be resisted. Five sixths, if not nine-tenths of this amazing amount of evil lies here, and no where else. If any thing effectual is to be done, let the effort commence at the central point. Where is the wisdom of a government that exhausts its forces in intercepting and cutting off a few stragglers from the enemy's camp, while the main army is permitted to march through the very heart of the land? What wise physician will spend his time in paring the nails of his patient, or in binding up a scratch upon his finger, while death is seizing upon his vitals? And such are the efforts which have hitherto been made by way of prevention to resist the progress of the cholera. Our civil authorities have plucked off a few of the leaves, and removed some of the extreme branches, from this Botany of Evil, but they have not laid the axe, or begun to deal their blows, at the root of the tree. Other measures, in my judgment, are a mere mockery while this is neglected.

Should it be said that our city authorities have no power to prohibit the sale of ardent spirits by the small measure, I would reply, that such a regulation is in perfect keeping with what they have already done. The only question is, is such a measure called for by a wise regard for the health of the community? and this position, if facts can establish any thing, has already been settled.—Why is it lawful to establish a quarantine, and stop vessels, and plant sentinels on the highway, and conduct men into quarters, merely because they came from a particular city or district of country? On what principle may the citizens be required, on severe penalties, to remove from their cellars, yards and out-houses, all articles that might generate pestilence? I answer, the public safety requires it. And all this may be done with the prospect of disarming the cholera of one-sixth or one-tenth part of its power to destroy! And shall it be said that the legalized fountains of pollution—the source and centre of a vast and disproportionate amount of the mischief can neither be drained off nor sealed up? Is this then our condition? Shall it be said that every thing may be done but the very thing that ought to be done? Shall we say in relation to this disease, and the legal efforts which are employed to arrest its progress, you may evaporate the drops, but you must not annihilate the ocean? You may divert the rills, but the broad and black stream of pestilence must be permitted to pursue, unobstructed, its onward course? If this is the doctrine of the day, I cannot subscribe to it! If this is the practical maxim of men in office, we to our cities till the vials of heaven are drained to exhaustion upon them! The profit of vending, or the pleasure of drinking is not for a moment to be regarded, when the lives of thousands are at stake. If the same charge of generating cholera could be fixed upon a tan-yard, a slaughter-pen, or a fish-pond, which has been substantiated against the places where ardent spirits are retailed in cities, the legal arm would remove them at once, and the question would never be asked how much sacrifice of pleasure would be sustained by the owner of the fish-pond, or of money by the owner of the tan-yard or slaughter-pen. Pleasure and money are not to be weighed against human life. And why should this run-traffic be entitled to peculiar favor? Why throw around the vending establishments—these notorious sources of the cholera—a protection that belongs only to the churches; and make it a kind of sacrilege to interfere with their interests?

It is worthy of remark, that the whole number of deaths in this city, for the week ending to day at noon, is only twenty one, including the two deaths by Cholera. A less number we believe than has happened in any preceding week during the last eighteen months, and much less in proportion to the population than the lowest number recorded for an equal time in any other city in the Union.—*Boston Transcript.*

CHATEAUBRIAND.

The following translation of this gentleman's Elegy, written in prison, on the first day of his captivity, is from the London Court Journal:—

Prefecture of Police, June 17, 1832.

To Eliza Frizel, daughter of my friend, buried in my presence yesterday, June 16, in the Cemetery of Passy.

The coffin sinks. The flow'rets without stain,
Her father sheds, as tributes of his woes!
Earth! they are thine! within thy heart remains
The budding maiden, and the budding rose!

Ah! let them never to the world return,
That world which nought but grief and anguish knows,
Where the winds scatter, and the sunbeams burn
The budding maiden, and the budding rose!

Sleep, short-lived girl, sleep, my Eliza dear!
Fear not the thorns that time relentless strows;
Cropt in their dawn, we lay together here
The budding maiden, and the budding rose!

But see! thy father sinks beneath the stroke—
His wrinkled front the hazy of sorrow shows;
And time cuts down at once the aged oak,
The budding beauty, and the budding rose!

EXTRAORDINARY CHARM AGAINST CHOLERA.

DUBLIN, June 5. These three days past the country has been in an extraordinary state of excitement. Messengers are running and riding through the counties Carlow, Kilkenny, Wicklow, Westmeath, Dublin, King and Queen's county, Meath, Wexford and Longford, leaving a small piece of turf (peat fuel) at every cabin, with the following exhortation: 'The plague has broken out, take this, and while it burns, offer up seven paters, three aves, and a credo, in the name of God and the holy St. John, that the plague may be stopped!' The messenger leaves each house-holder under an 'obligation,' as it is called, to kindle his piece of turf, set fire to seven other pieces, quench them, and run through the country to seven other houses wherein no turf has yet been left, and to repeat the same exhortation, and under a penalty of falling a victim to the cholera himself! Men, women and children, are seen scouring the country with this charmed turf in every direction, each endeavoring to be foremost in finding of unserved houses. One man yesterday, in the Bog of Allen, had run 30 miles ere he could fulfil his task. The stories of its origin are various, but all agree that one piece of turf was blessed by a priest, and sent through the peasantry thus, where it multiplied itself and its powers of agitation sevenfold in every new hand. Nothing like it has been heard of since the time of the clan-gatherings. The police are on the alert, and messengers have been arrested from Kilkenny, where the blessed turf arrived at noon on Monday, to this city, where it came pouring in last night. The authorities are suspicious of Whitefeet conspiracy and secret intelligence, but nothing has transpired yet to warrant this view of the affair.

The higher classes receive the blessed turf, and laugh at the thing as a hoax on the peasantry, without troubling themselves in transmitting it further, but the poorer householders are one and all in motion to avert the cholera, and the curse of disobedience attached to neglect. No one knows where the holy fire was first kindled. There are various accounts; it is said that it was first sent from Kilmacoyne, from Blessington, from New Ross and from Roscrea; that lightning consumed houses in New Ross; and that the holy turf was first kindled at its fire, &c. but it is certain that the whole of the central counties of Ireland are thrown into a singular state of agitation. Yesterday, along the whole line of the grand canal from Dublin to Shannon harbor, people might be seen running.—*Tins.*

CANTON INTELLIGENCE.

Insane Parricide.—We have been shocked to read in the 122d Gazette for 1831, of Wang-kwei, a person who, by the Lieut. Governor of Honan province, is allowed to have been insane, having been put to a slow and ignominious death, for killing his father.—The poor creature, not having been secured, seized a hatchet in each hand, and ran out into the street, where he danced about and played mad-dances. His father, Wang-foo, returning home, attempted to disarm him, but received a blow from him which felled him to the ground, and caused his death. Wang-kwei ran to the hills, was followed, seized, and brought before a Heen magistrate, where, on being interrogated, he started wildly, and looked like a fool. His neighbors and kindred were questioned by torture, and all testified that he had been insane, and in a fit of insanity had killed his father without cause. He was forthwith bound, conveyed to the market place, and cut to pieces by slow degrees. Afterwards, his head was exhibited to the populace, at the place where the crime was committed, as a warning to others.

On the 11th of February, a crowded passage boat, with about a hundred passengers on board proceeding from the country to Canton, was upset and eighty persons, men and women, were drowned. Among the number, report says, was a mother, carrying her daughter, 13 years of age, to Canton, to sell her.—They both perished.

During the first month of this year, in consequence of the cold and wet, upwards of a hundred and twenty beggars died in the streets of Canton.

It is said that in Canton there are, good and bad, real and pretended, as many as twenty-three thousand and four hundred physicians.

Last year of the Chinese Junks, bound to and from Teentsin, more than one half perished. Two junks bound from Amoy to Formosa were dismasted and driven down to Mincow. One of these was a government cruiser with upwards of 200 men on board.

SUPERFICIAL RELIGION.

There is a religion which is two sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but as far as it goes not false. It has discernment enough to oppose it; compunctions sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin except forsaking it. It has every thing of devotion except the stability, and gives all to religion except the heart. This is a religion of times, events and circumstances; it is brought into play by accidents, and dwindles away with the occasion which brought it out. Festivals, and feasts, which occur but seldom, are much observed, and it is to be feared, because they occur but seldom, while the great festival which comes every week, comes too often to be respectfully treated. The piety of these people comes out much in sickness, but is apt to retreat again when recovery approaches. If they die, they are placed by their admirers in the Saint's Calendar; if they recover, they go back into the world they had renounced, and again suspend their amendment as often as death suspends his blow.—*Hannah More.*

Romance of Royalty. Royalty is in a romantic condition just now, though not very imposing in its romance. Here is a princess escaping in the disguise of a youth. This is the best bit. Charles X. is living in a Scotch house, privileged from arrest for debt. The Emperor of Brazil is an adventurer, at the head of a few ships. The Dey of Algiers is wandering somewhere, not knowing, like the dragon of Wantley, what to think; and the late King of Sweden is dining every day at a German ordinary, wondering at the Sergeant Major of Pau, who has got into his place.

The Late Baron Cuvier. We cannot help mentioning the extraordinary development of the brain of the late Baron Cuvier. We learn that M. Bernard, Professor at the Ecole de Medecin, has compared it with several of the most voluminous brains he could find, and ascertained that its weight was 3 lb. 13 1/2 oz. while none of the others exceeded 2 lb. 12 1/2 oz.—*Paris paper.*

Look a Head. A Tory Member declared the extent of the Reform Bill positively made the hair of Members on his side of the House to stand on end. On the ensuing elections they will find the bill to have a still greater effect on the state of the poll.—*Figaro in London.*

Dispersion of the Jews. The Russian government, from a desire, we presume, still further to enforce the scriptural curse against this people, has gradually removed three hundred and four Jewish families, consisting of two thousand individuals, to the wilds of Siberia; thus compelling them to spread themselves in regions which have no temptations to voluntary settlers.

Great Natural Curiosity. On board the brig Charles, Capt. Devereaux, of Boston, which arrived at New-York last Sunday, from Buenos Ayres, was brought a great natural curiosity, being an amphibious male animal, of the size of a young heifer, and in appearance partaking of three species of animals, the elephant, the hog, and the jack-ass. He was taken on one of the large rivers about 1000 miles North-west of the city of Buenos Ayres, by some of the inhabitants of the country. Having been seen to leave the river and go upon land some distance, twenty men on horseback divided themselves into four parties to intercept him on his retreat. One party fell in with, and succeeded in capturing him with the 'lasso,' (a noose of hide) with which those countrymen are very expert. The animal is remarkably swift and powerful, but quite docile. A letter from a gentleman, many years a resident in Buenos Ayres and Brazil, represents this animal as very curious and rare, an inhabitant of the interior of South America. The owner, who attends the animal for exhibition, is a man of large landed property, but at present unacquainted with the English language. The merchants to whom he is consigned, intend to have him brought in the brig to this city, where he will first be exhibited. The denomination given by Naturalists to this animal is the 'Tapir.'

DEATHS.

In Cumberland, Mr. David Ballou, aged 85. Mr. B. was on a journey from Ohio to Cumberland, his native town. From New-York, where he tarried one night, he took passage in a steamboat for New-Haven. After leaving the boat, he took a seat in a stage for Providence. During this ride, he was taken sick. The stage passengers were alarmed, and attempts were made to leave him at some house, but nobody would receive him for fear of the Cholera. In this critical situation, he was denied a seat inside the stage—was taken out and *lashed on the top*, and in this manner was brought into Providence. But the old man's cap of calamity and suffering was not yet full. No person there would grant him even a shelter, and the next morning he was found on the market house steps. At length he prevailed on a person, for the sum of five dollars, to carry him to his brother's, in Cumberland. By this time he had become so exhausted that he was unable to sit up, and was supported by the driver. His brother's family were no less alarmed than his former companions. He was refused admittance into the house, but was conveyed to the barn to be nursed, while a messenger was despatched to Woonsocket Falls for a physician who had just returned from New-York. Before he arrived, Mr. B. was dead.

In Hingham, Mr. David Sprague, a soldier of the revolution, 78. On Monday, of last week, we heard Mr. S. give a clear, correct and interesting narrative of his revolutionary services, preparatory to securing a pension under the late law. The excitement of new scenes, and of new sources of comfort, was too overpowering, and the fatigues of the mind and body, caused a depression of strength and power, which terminated in his decease on Tuesday.

Red Bones from Cholera.—M. Begin was congratulating one of the attendants at an hospital on the quantity of teeth he would be able to collect in consequence of the epidemic. 'They are good for nothing,' was the reply, 'in consequence of their red color.' M. Begin ascertained that such was the fact, and then examined the bones of a corpse, of which the teeth were discolored. He found that every one of them presented the same curious phenomena. He exhibited fragments of different bones to the Medical Academy, all of which appeared as if injected, and as if the persons had died of a violent inflammation of the bones.—*Gaz. Med.*

A sailor was seen reeling along the streets, not long since, with a pine apple in his hand. Some one asked him what he had got there? 'Cholera Morbus,' he replied. And so it proved. For in less than twenty-four hours he was a corpse. A laboring man, of very correct habits, bought four water-melons, a few days since, on account of their unusual cheapness, and ate two of them. As might have been expected, he was attacked with the cholera and died.—*N. Y. Journal of Com.*

Cholera among Hogs. The Baltimore Gazette gives an account of some hogs which died in consequence of eating water-melons. The owner of them, not knowing the cause of their death, gave some of the same food to some hogs in another pen, at a distance from the one in which the others had been confined, all of which died soon after eating it.

'Wooden Nutmegs.' The ladies of New-Haven (Conn.) promptly sent 1,250 articles of apparel for the use of the sick and destitute emigrants in Canada. The 'Yankees' always go ahead in such things. Boston sent more 'wooden nutmegs' for the relief of the sufferers by the fire at Fayetteville, than all the 'generous south' contributed. Massachusetts supplied more soldiers for the regular army of the revolution than all the 'brave' and 'patriotic' south furnished. These Yankees are 'monopolists'!

The Philadelphia Chronicle says—'Two or three days ago, a man went through our principal market place, eating a cucumber, skin and all. Men, women and children shouted at him as if he had been a lunatic escaped from Bedlam; and at last he ran as if in an untold bodily fear.'

Surprising! Among articles distributed to the poor of this city, (the avails of funds furnished by subscription,) were loaves of bakers' bread. It was soon found that some of the loaves were pawned or sold, and the avails expended in rum! To prevent this practice, it has been found necessary to cut the loaves into quarters, before distributing them.

Cholera at Bermuda. (West Indies.) The brig Bermuda arrived at Turks Island on the 31st ult. in 11 days from Bermuda, having lost three of her men by Cholera. The Cholera has made its appearance on the island of Bermuda, but its ravages have not been very extensive.

Monsieur Hober, who saw 2160 persons perish in twenty-five days in one town in Russia, says, 'It is a most remarkable circumstance that persons given to drinking have been swept away like flies. In Tiflis, containing 20,000 inhabitants, every drunkard has fallen—not one remains—all are dead!'

By the statement of the Cholera in Russia, it appears to have visited twenty nine cities or towns and that its average duration in each was thirty seven days. The number of cases which occurred was 84,537, deaths 31,236.

Sunday School in a Distill House. A Methodist Missionary, agent of the American Sunday School Union in Ohio, writes that one of the best schools in the country he visited was in a distill house, by a female member of the Episcopal church. Happy transformation! May more such take place!

Munificence. Mr. L. Salles, an opulent merchant of New-York, has made a donation of \$5,000 for the benefit of the poor.

Forty thousand four hundred and seventy emigrants have arrived at Quebec this season, up to the 21st of July.

Campbell, the poet, intends, it is said, to offer himself as a candidate in his native city, Glasgow, for the reformed parliament.

We find the following in the Chronicle of last evening:—

'A dentist in a country town, gives his address at the Debtors' Prison,' where he assures his customers, they may rely upon always finding him at home. Probably he would be better pleased if they were to find him 'out.'—

We rather suspect, from the situation of the dentist, that he was 'found out' before he was removed to the place noted above.—*U. S. Gazette.*

The last six months have been remarkable for the deaths of distinguished men.—Goethe, Bentham, Cuvier, Mackintosh, Perier, Champollion, Lamarque.

The body of Com. Geo. W. Rodgers was enclosed in three coffins, and in the grave was a fourth shell of rough pine boards. The second coffin was lead, weighing 500 pounds, the Commodore weighing 260 pounds, and the whole weight was 1,140 pounds.

Advertising Ardent Spirits. The proprietors and Editor of the Connecticut Courant give notice that they 'shall hereafter decline inserting in their columns any advertisement of ardent spirit.'

Honesty the Best Policy. Irritated one day at the bad faith of Madame Jay, Mirabeau said to her in my presence, 'Madam Jay, if I do not exist, we ought to invent it, as the best means of getting rich.'—*Dumont.*

A Tremendous Gale. Joel Gale, now residing in Trenton, N. J. is said to be seven feet three inches high, and to weigh three hundred and fifty pounds.

A late number of the Canton Register says—'We hear from Siz-chuen that thirty three vagabond loafers, who stir up litigations, have been taken into custody, and are to be punished.'

The Hatters of Philadelphia sent to the Hon. Charles Carroll, of Carrollton, early in July, a splendid drab beaver hat, which they had caused to be made expressly for that purpose. It was presented on the Fourth.

GEORGE PUTMAN.

HAIR DRESSER AND PERFUMER.

HAS removed his Dressing-Room from No. 211, Washington street, to the new building No. 2, Bromfield-street, which has been fitted up (by his own direction) in a manner calculated to afford the greatest possible amount of comfort to Gentlemen while under his well known skillful operation. The chairs are so easy and cushions so yielding to the touch—the razors and other cutting instruments so keen and smooth—copious supply of warm water so soft and pure, towels, either crash or diaper, so clean and sweet—himself and assistants so polite and accommodating;—in short the *tout ensemble* of his new Establishment so well contrived and neatly arranged, that his customers, one and all, will undoubtedly confess with pleasure their entire satisfaction therewith, and make him the happiest of tonsors.

For Gentlemen who may feel desirous of having exclusive apparatus, he has provided drawers to contain their boxes, brushes, towels, essences, oils, powder, &c. &c. which articles he will always be happy to supply. 6m March 10.

GENTEEL BOARDING HOUSE.

FOR COLORED TRAVELLERS AND RESIDENTS.

ROBERT WOOD.

GIVES notice to his friends and the public that he has taken the house corner of Garden and Southack streets, for the entertainment of genteel persons of color who may wish to be accommodated with board. It is situated in an eligible part of the city, and commands an extensive and pleasant prospect. Board may be obtained by the day, week or month. Every effort will be made by Mr. Wood to suit the taste and convenience of his patrons. Gentlemen of color, at other places, on visiting Boston, will find his house a desirable resort. Patronage is respectfully solicited. July 21.

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HAS ON HAND AND FOR SALE,

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5 doz. Hair Cutters' Shears;
20 doz. small bottles Cocoa Nut Oil;
6 doz. large size Curling Tongs.
May 2 cop3m

BOSTON LITERARY MAGAZINE. The day published by CLAPP & HULL, 181 Washington street, The Boston Literary Magazine, for August, 1832.

Contents. The Mountain Sibyl; Samuel in the Country; Poetry and Common Sense; In mortality of Friendship; A Gallant Effusion; The Presentation to the Author of a Scrap of Napoleon's Willow, and Ellen Douglas's Little Seeping Stone; Hon. Tristram Burgess; Lines occasioned by meeting with a Deaf and Dumb Girl at the Falls of Niagara; Real Life, alias Married Life; Stanzas; English Reviewers; Sketch, by a Physician; The Fine Arts, No. IV.—*Illustrations.* Gallery. Literary Notices. Aug. 4.

THE ESSAYIST, NO. 7. This day published by WILLIAM HYDE & CO. 134 Washington street.

Contents. Female American Literature; The Cobbler's Genius, No. 2; Spectator, No. 3; Ode to a Mocking Bird; A Fragment; Psyche; The Tiquities of Literature; The Alabaster Box; The Cholera; Original Scraps; Essayist Room; Literary Notices. Aug. 4.

GARD.

MR. N. D. GOULD, being about to leave the city, for a few months, has relinquished his School Room, at Franklin Hall, to Mr. ALBERT LEWIS, who has commenced a School to instruct Young Ladies in the common branches of an English education. Separate from this school Mr. Lewis teaches Penmanship; and I hereby recommend him as a gentleman peculiarly calculated to teach whatever he undertakes; and knowing his abilities, while I recommend him to the public generally, I would particularly recommend those who have heretofore been my pupils, to his instruction.

June 9 NATH'L D. GOULD.

30 doz. Common Razors,
12 doz. Extra quality do.

For sale by JOHN B. PERO, No. 2 & 3, Dock-square. April 25.

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